



Digitized by the Internet Archive
in 2018 with funding from
Wellcome Library

https://archive.org/details/b29345340_0019

ANALYSES

OF

NEW VOYAGES AND TRAVELS,

LATELY PUBLISHED IN LONDON.

THE NARRATIVE OF THE SUFFERINGS OF CAPT. DAVID WOODARD, AND FOUR SEAMEN,—*who lost their ship while in a boat at sea, and surrendered themselves to the Malays, in the island of Celebes; containing an interesting account of their sufferings from hunger and various hardships, and their escape from the Malays after a captivity of two years and a half.—Also an account of the manners and customs of the country, and a description of the harbours, coast, &c. together with an Introduction and an Appendix, containing narratives of various escapes from shipwrecks, under great hardships and abstinence, holding out a valuable seaman's guide, and the importance of union, confidence, and perseverance, in the midst of distress.—One volume 8vo. pp. 292. LONDON, JOHNSON, 1804.*

IT is justly observed in the Introduction to this work, that “no history can be more interesting and instructing to man, than that of man and the events that befall him;” to which we may add, that the life of a seaman, particularly when on a voyage of discovery, cannot fail to be more diversified, and more liable to danger, than that of a traveller, whose progress principally extends through continental regions, or inland districts. In civilized countries, the latter has little to apprehend with respect to his personal safety; while the leading features in the life of the former consist of prosperity and adversity—hope and despair. Hence the histories of men who have escaped shipwrecks, and their

concomitant hardships and dangers, have always been perused with the most lively interest, more particularly when the authors appear to have formed their accounts on the basis of truth. In this respect Mr. Woodard's narrative has every claim to attention, as he has brought forward authentic documents from his employers, from the captain of the ship from which he was separated at sea, as well as from different gentlemen in the Dutch and British settlements, who were witnesses of his distress on escaping from the Malays.

From an elaborate Introduction we learn, that the materials of which this volume is composed have been arranged for the press by Mr. William Vaughau, of London, who became acquainted with the author in July, 1796. At the request of Messrs. Vaughan and Son, he committed to paper a narrative of his adventures, which are brought before the public in all their native simplicity, because, to use the words of the editor, "truth is the best guide to knowledge."

The volume is divided into three parts, each of which is subdivided into a certain number of chapters.

Part I. contains a narrative of the events which happened to the author, from the time of his departure from Batavia for Manilla, till his arrival at the Isle of Wight. This part bears in some degree the form of a journal.

Part II. consists of an interesting description of the island of Celebes, its harbours, rivers, and towns; its climate, produce, &c.; an account of the inhabitants, their manners, and customs.

Part III. is a collection of miscellaneous papers, in which are introduced the testimonies of authenticity already alluded to; and which is extended by the addition of extracts from newspapers and other publications, relative to cases of shipwreck and individual sufferings at sea. This part consequently has but little reference to the subject of the narrative; but is introduced by the editor, with the laudable hope, that the numerous cases which it contains, by being drawn to a kind of focus, "may serve for examples to direct the conduct of men who have neither leisure to read, nor purse to procure them," while dispersed in various and extensive publications.

As the chapters are, in our opinion, injudiciously divided, some containing a considerable portion of matter, while others consist merely of a few paragraphs, we shall not, in our analysis, follow the arrangement of the editor; but shall present our readers with a full and connected abstract of every interesting fact which the narrative contains, and in the course of it we shall occasionally allow the author to speak for himself.

In the first chapter he gives an account of his voyage from Boston to the East Indies, in the year 1791. He sailed in *The Robert Morris*, Captain Hay, a ship belonging to T. Russel, Esq. of Boston; and on his arrival in India he was employed in making many coasting voyages in country ships, till the 20th January, 1793, when he sailed as chief mate in the American ship *Enterprize*, Capt. Hubbard, from Batavia for Manilla.

In consequence of adverse wind they were six weeks beating up the Straits of Macassar, during which time they fell short of provisions; and a vessel appearing on the first of March, at the distance of about four leagues, Capt. H. directed Mr. Woodard to take the boat and go on board her to purchase a supply, which he accordingly did, his ship being then in nearly nine minutes south latitude. There were in the boat besides himself, five sailors, two of whom were Americans, two Englishmen, and one Scotchman:—their names were W. Gideon, J. Cole, a lad, A. Millar, R. Gilbert, and G. Williams. They were without provisions, water, or compass; and had on board the boat only an axe, a boat-hook, two pocket-knives, an old gun, and forty dollars.

Towards sun-set in the evening, they reached this vessel, after having encountered a heavy squall from the land, which caused them to lose sight of their own. The captain of the ship to whom they applied for provisions, was unable to grant their demand, in consequence of being bound for China, and having no more than one month's consumption on board. Night, however, approaching, Mr. Woodard was prevailed upon to stay on board till the morning, which he readily consented to do, from the improbability of being able to regain his own vessel till the following day. In the morning they found the land bearing the same as on the preceding evening, with a strong current to the southward; the ship *Enterprize* not being in sight, even from the mast-head. The wind was fair for the latter to go through the Straits of Macassar; and Mr. Woodard perceiving that he was now treated very coolly by the captain of the country ship, which was making the best of its way to China, he summoned his men and asked them if they were willing to go in search of their own vessel, which they all readily assented to. The boat was therefore hauled up; and though the officers told our voyager and his crew that it was a great chance if they regained their own vessel, he nevertheless persisted in putting to sea. The captain of the country ship gave him twelve musket-cartridges and a bottle of brandy, but neither water nor provisions.

On the 2d of March, 1793, they left this ship, in latitude nine minutes south of the line, and continued their course to the south, in hopes of discovering their own vessel; but after rowing

and sailing till midnight, without attaining their object, they drew towards an island, on which they landed for the purpose of procuring water. They immediately made a large fire in the hope that it might be perceived by their ship; and in the morning they went to the highest part of the island to look out for her, but could see nothing of her. Not being fortunate enough to obtain on this island either water or provisions, they again took to their boat, and continued their course in the middle of the Straits for *six days longer, without tasting either food or drink, except their bottle of brandy.* During this time they encountered a heavy squall, in which the boat had nearly foundered, and which forced them to keep before the wind. When it abated they were in sight of the Celebes shore, on which they all agreed to land, in search of provisions, and then to proceed for Macassar, which they supposed to be about three degrees to the southward.

After rowing the remainder of that day and nearly all night, they came near the shore, and lay-to till day-light; when, observing two proas close under the land, they directed their course towards them: but they soon perceived that the people on board were preparing for defence, by lashing their proas to each other, and collecting their bamboo spears, of which they appeared to have several bundles. Mr. Woodard and his little crew, though overcome with hunger and fatigue, went boldly along side of them, and made them understand by signs that they wanted to buy provisions. The Malays at first seemed inclined to comply with their request. As soon, however, as they perceived that their visitors had no arms in the boat, they immediately prepared for hostilities, and put on their cresses or daggers, which are about two feet long, and waved towards the point.

After a short suspense, Mr. Woodard renewed his solicitations for provisions, and requested to be furnished either with Indian corn or cocoa-nuts: but he met with an absolute refusal. He then offered a dollar for two cocoa-nuts, which the chief promised he should have; but on receiving the dollar, instead of returning the nuts, he jumped into the boat with two of his crew, and immediately began to search Mr. W. to ascertain what money he had about him. Conceiving himself to be in danger, the latter seized an axe to defend himself; and on ordering the man at the bow to cast off the boat, the three Malays made towards their proa, on gaining which the chief presented a musket at Mr. W. which missed fire, and before he could discharge it, the boat had got to such a distance, that it did no execution.

When now, says Mr. Woodward, left both the proas, and soon directed our course towards the shore for provisions and water,

which we stood in the utmost need of, as our situation was become truly desperate. I landed with one man, leaving the other four men in the boat, with orders to let nothing come along side. We soon after perceived both the proas come to an anchor, and that they sent on shore the canoes which they had with them, with six hands, armed and fit for battle. I immediately ran to our boat, and shoved her off. The Malays cried out, and told me that they had Indian corn for me; but perceiving their intentions were to detain us on shore, and then take possession of the boat, and massacre our crew, I stood off, and went about four miles to the northward, round a point of land, and landed out of sight of the proas, where there was a great plenty of cocoa-nut trees. I left two hands in the boat, and went with the other three up to the cocoa-nut trees; but not being able to climb them, and particularly in our weak state, I was obliged to cut them down with my axe, which now proved a valuable friend to me. It had saved my life in the boat, and now gave us the first means to support that life. After cutting down three trees for our sea-stock, and growing quite tired, Archibald Millar told me, as neither of the lads that were with me was able to use the axe, that he would go to the boat, and let one of the two men left in it, who could handle the axe, come to my assistance. Both of them left it, and joined me, while Millar staid in the boat.

By this time I had nearly cut down the fourth tree; and, as it was falling, I heard Millar, who was taking care of our boat, scream out in a most bitter manner. I immediately answered him, and ran to his assistance. On my arrival on the beach, I saw our boat off at some distance, full of Malays; but seeing nothing of Millar, I ran to the water's edge; and, supposing him in the boat, called to him. As I could get no answer, however, I conceived that they had carried him off, with all our little stores in the boat, which was the only means of our escape.

On turning about, I perceived the poor fellow just at my feet, lying on his back, at the edge of the water, with his throat cut, and two cuts in his body: one on his right side between the ribs, and the other on his right leg, with his left hand on his breast, and his right by his side. I was greatly shocked at this event; and did not know how soon it might be our fate to be served in the same manner, as we were discovered in an unknown country, and had every thing to fear from these savage Malays. The men who had taken our boat were the same who had landed from the canoes out of the proas, and, coming across the neck of land, had waited there till they could find their opportunity of carrying it off.

I now hastened to our four men, and fled with them into the mountains, after having lost our boat, money, and most of our

clothes. We then concealed ourselves in the mountains, amongst the dry leaves, the remaining part of the day, having no great opinion of our lives or safety, and having to encounter with man, beast, and hunger. About the middle of the afternoon we heard a noise in the same direction that we had come; and, supposing it to be some of the Malays in search of us, we covered ourselves with leaves and bushes in such a manner as not to be seen. We were happy at last to find that it was only occasioned by two large wild fowls, which flew away as soon as they saw us.

We lay very quiet the remainder of this day, concluding, that the only means now left for our escape would be to get to Macasser, if possible, by land. Difficulties and dangers surrounded us. We found it not safe to walk about in the day-time, as we heard people on all sides of us. Night was the best and only time to travel, to prevent discovery; but we were then in danger of beasts, of losing our way, and destitute of the means of furnishing ourselves with sustenance. We, however, agreed to travel by night, and accordingly set out about eight o'clock, taking a star for our guide, bearing south. But the woods were so thick with high trees, and bushes underneath, that we soon lost sight of the star, and kept on the side of the mountain, supposing we were going in the right course. We went through many brambles and places very thick with underwood, which tore our clothes; and at day-light, when we imagined we had walked about fifteen miles, we found ourselves, to our great disappointment and surprise, within a few rods of the place whence we had set out the preceding night,—owing to our having gone round the mountain instead of passing straight over it.

We resided in this place all the day, during which we heard people on all sides of us; but whether they were in search of us or not, we could not tell. The night following we set out again for Macasser; but not trusting to a star again, we then kept by the sea-side, and so continued for six nights successively, returning into the woods in the day for rest and security; during which time we fell in with many wild beasts. None of them, however, hurt us, as by throwing stones at them, and making a noise, we frightened them away whenever they came towards us; for we were without arms, and had only a boat-hook, which I made use of myself, an axe, two pocket-knives, and four clubs which we had cut in the woods.

On the sixth day from the loss of our boat, and the thirteenth from the loss of our ship, my people were become very faint, hungry, and weary, having had no provisions since we left the ship, and only now and then a little water from the hollows of

trees, and a few berries when we could get them. Our feet were also very sore, as we were without shoes, and our bodies were much torn by briars and brambles. As for myself, being stout in person, and much used to exercise and fatigue, I did not feel so much exhausted, as I kept up my spirits, and had my mind constantly engaged.

At length, on the morning of the 13th day, our travellers came to a mountain, by the side of a deep bay, in which they observed many of the Malay inhabitants fishing. They were now almost exhausted for want of food; and Mr. W. feasted heartily on a yellow berry, about the size of a currant; but, his companions not relishing its taste, were contented with eating the leaves of various branches.

It is to be regretted that Mr. W. had not some knowledge of botany, which would have enabled him to describe the berry on which he made so luxurious a repast; as we are probably unacquainted with its nutritive virtues.

The attention of our deserted travellers was now seriously directed towards the means of their escape, which, they were convinced, would be facilitated if they could regain the small island on which they landed the first night after leaving the ship, as they might then be picked up by some vessel which might pass: they therefore determined to purloin a canoe, or to construct what is called a *catamaran*, by lashing several logs together with rattans, so as to form a floating raft. But the men who had eaten of the leaves were shortly afterwards attacked with pains in the bowels and violent vomitings, which rendered them totally unable to proceed in the intended expedition. On the following morning, they presented such a ghastly appearance, that Mr. W. became apprehensive they would not recover; and being still without water, though ready to expire with thirst, he went in search of some, which he found, to the amount of about a pint, in a hollow tree. This he divided amongst them, by giving three mouthfull to each, after which, they all sunk down, being quite overcome by exhaustion.

I now, says Mr. Woodward, began to be convinced that they were unable to proceed to the island, as we had intended, and then asked them if they were willing to surrender themselves to the Natives. They all with one voice consented, except John Cole, an American lad, who said he would rather die in the woods than be massacred by the Natives; and, at the same time, catching me by the foot and kissing it, earnestly begged of me to stay in the woods. In order to preserve authority and create confidence, I was still obliged to speak very roughly to him; calling him a

fool, and directing him to follow me; which he did reluctantly, and behind at some distance.

We now thought it most prudent to hide our weapons in the ground, viz. our boat-hook, the axe, the two pocket-knives, and a dollar. These we hid by the side of a large tree, as a mark. We then proceeded to the bay where we had seen the Malays in the morning, in order to meet our fate, or to find friends. When we came to the beach, however, we did not see any one; for, as the tide was up, the Natives were all gone away. I immediately walked on until I came to the path; and then ascending a few steps on the banks, I perceived three girls fishing in a brook. As soon as they saw us, they ran away up the path. We followed them for some distance, and then sat down on a large trunk of a tree, and waited the event of their departure. In about a quarter of an hour I perceived three men coming towards us in the same path in which the girls had gone, and immediately rose to meet them, desiring our men to sit still. I proceeded towards them alone, until I had come within a short distance of them; when they stopped and drew out their cresses or knives. Without hesitation, I still advanced till within two yards of them, and then falling on my knees I begged for mercy. They all looked stedfastly on me, with their knives drawn, for the space of ten minutes; when one of them, putting up his cress, came towards me, and knelt in the same manner that I had done to him. He then offered me both his hands, after their manner of shaking hands; I immediately did the same with him. By this time about twenty more of the Natives, with one of their chiefs, arrived at the spot where we were. They stripped me, took off my hat and handkerchief, and cut the buttons off my jacket, thinking them to be money. By this time my four companions came up, whom they treated in the same manner.

Thus Mr. Woodard and his unfortunate party became completely in the power and lay at the mercy of the Natives; who supplied them with five green cocoa-nuts, and then led them to a town called Travâlla, where they were immediately taken to the court-house, accompanied by a vast concourse of people, who, it appears, had never before seen a white man. They were placed near the judgment-seat, and in the space of half an hour, the Rajah of the place arrived, of whom Mr. W. gives the following description:

He was tall, straight, well-made, and about six feet high. On his entrance he looked as wild as a madman, and carried in his hand a large drawn cress or knife, the blade of which was two feet and a half long, and very bright. He was almost naked, except that he wore a small pair of breeches, a girdle round his

waist, and a red handkerchief on his head. - He came within the circle of the women and children, and then made a stop. I immediately rose, and went to meet him. He fixed his eyes stedfastly upon me, looking wildly. I immediately begged for my life; but he neither spoke a word, nor altered his position. I then approached so near to him as to take his foot and put it on my head, as a token that I was completely under his power and direction. He then went to his judgment-seat, and, assembling his chiefs around him, they discoursed together; but what was the subject of their consultation I could not comprehend. The chief now rose from his seat to go to his own house, which was at no great distance, and soon returned with five pieces of betel-nut, which the natives chew instead of tobacco. He gave me a piece of it, and the same to my people, as a token of friendship, and this I afterwards learned is with them a constant indication of peace. He then ordered some cocoa-nuts.

Our travellers were then permitted to retire to rest till towards eight o'clock in the evening, when they were ordered to the Rajah's house, and received a supper of sago-bread and peas; but which was so small in quantity, that any one of them might have eaten it all. After this repast they again lay down to sleep; but, by ten o'clock, a number of Malays, who had not seen them before, came to satisfy their curiosity, and expressed much surprise at the stature and colour of Mr. Woodard, who was six feet one inch in height, stoutly formed, and, consequently, appeared to the Malays like a giant. For the space of forty days, they were detained prisoners, and subjected to the incessant visits of crowds of men, women, and children. Their allowance was a cocoa-nut and an ear of Indian corn at noon, and the same at night.

One day, says Mr. Woodard, two old men arrived, who made me understand that they wanted to know of what country we were. I informed them that we were English. They then left me, and in the course of two days one of them returned, bringing with him a Mohammedan priest, whose name was Tuan Hadjee. He could speak a few words of English, some Portuguese, and some words of the Moorish language. He had been at Bengal and Bombay, on his way to Mecca. He had a certificate from Henry or John Herbert, the governor of Balam-bangan, in the island of Borneo (dated in 1771), to certify that he was a trusty good man, and was empowered by the governor to assist all distressed Englishmen, and convey them to an English port.

I cannot describe my first feelings at the sight of this man; for I was in hopes that the knowledge of our situation would soon find its way to some European settlement in this part of the world, and that, sooner or later, we should also reach it. Tuan

Hadjee asked whence I came. I told him from Bengal, and last from Batavia. He immediately asked the Rajah, what he should give for me and my people. The Rajah replied, that he would not part with us. Tuan Hadjee then offered him one hundred dollars in gold-dust, but he again refused to let us go. Our good friend the priest left us that evening, and told us that he would go to the head Rajah about us. We saw no more of him, and neither knew nor could learn which way he went, or to what place he belonged; nor had I inquired, as I expected to have seen him again in the morning.

At length, after being detained close prisoners for a month, and constantly guarded, the Malays relaxed in their rigour, and took two of them daily to the woods, where they were employed in making sago-bread; but provisions being scarce, they were allowed no food till night, when they were only furnished with a scanty meal. In the course of two months, they were only guarded at night, being permitted in the daytime to walk about the town; in consequence, perhaps, of the illness of some of the men, two of whom had been seized with a fever and ague. About this time an incident occurred, which shews that the opinions of the Malays bear, in some instances, an analogy to those of the Jews.---Mr. W. thus describes it:

Returning one day from a walk which I had taken towards the sea, which was about half a mile from Travalla, I heard a noise in the woods at a short distance from the town. On arriving at the house where the sick men were, I was informed that George Williams, the man who was well, and whom I had left at home, had killed a hog---an animal to which the natives have an utter aversion. I immediately ran to the place whence the noise proceeded; where I, sure enough, found Williams with his dead hog, (which he had killed with a spear made of bamboo) and surrounded by a number of women and children, who were hooting and laughing at his tugging the hog home through the bushes. Williams was grown so weary that he could not stand, and the natives would give him no assistance. I immediately went to him and laid hold of the hog to carry it into the woods, in order to dress it; when all the women and children hooted and laughed at me, and in derision called me 'Satan' or 'Sytan,' which signifies 'Devil' in their language. I then took the hog on my shoulders, with an intent to get clear of the mob; but they still ran after me, and made such a noise that they raised the whole town, who followed behind us at some little distance.

I then dispatched George Williams for an old knife which had been given me to cut wood with, and, as he was returning with it, they made several attempts to snatch it from him; but I

caught it out of his hand, and rubbed it in the hog's blood, to prevent their taking hold of it; for (as I have observed before) they hold this animal in the greatest detestation. Still followed by the crowd of people, I now proceeded with the hog towards the seashore, for they would not suffer it to be dressed in or near the town. When we came to a convenient place, at a little distance from the sea, we made a stand, and began to dress our animal; but the knife would not cut, and we were obliged to procure some bamboos, and dissect it with knives made out of them. We also kindled a fire, and smoaked the meat, which was the only mode we had of preserving it.

Just as the sun went down, John Cole, the man who had gone to make sago-bread, returned, bringing with him sago for our suppers; and this, with the pork, afforded us all a hearty meal, it being the first flesh-meat we had eaten for near three months.

The simplicity of the Natives created us no small merriment. The meat, which we had cured by smoaking, we wrapped up in large leaves of a plant very abundant in that country, and hid it in the woods, as the Natives would not suffer it to come into the house. It served us for eight or ten days; during which time, as the children passed, they pointed to the house, and cried 'Satan muccon babi;' which signifies 'Devils eat hogs.' After this continued feast, we lived, as before, very poorly; sometimes we could get sago-bread, sometimes cocoa-nuts, sometimes none.

At Travâlla, our unfortunate adventurers were confined nearly eight months, during which time people repaired from all quarters of the island to view them, as white men were a novelty to which they were unaccustomed. The state of confinement, however, in which they were kept, enabled them to ascertain that it was the intention of the Malays not to part with them, unless they received a considerable sum for setting them at liberty. Hence, the primary object with Mr. Woodard was to discover the residence of the old priest who visited them soon after their captivity; and, after much precaution, he ascertained that he resided at a town called Dungally, at a distance of about eight miles.

After they had been eight months in the situation above described, a proa arrived from Dungally to purchase cocoa-nuts, when Mr. Woodard found an opportunity of inquiring concerning Tuan Hadjee, and succeeded in gaining information as to the place of his residence, the route of it, &c. About this period our prisoners were sent for by the head Rajah, who resided at Parlow, at the bottom of a bay of that name, whither they were conveyed: the sick men being taken in a proa, while Mr. Woodard and the rest, preceded by the Rajah of Travâlla, and guarded by five horsemen, travelled on foot by land. Nothing suffi-

ciently interesting to merit detail occurred during their journey, excepting that the prisoners, as well as the Malays, who went on foot, were so overcome by the heat and fatigue, as to be unable to stand; as the evening advanced, the Malay guard was taken on horseback, and the whites, though without shoes, were compelled to go forward, without being suffered to relax in their progress; and when they injured their feet by the sharp stones on the road, it was a source of amusement for the Rajah and his guards.

They arrived at Parlow about ten o'clock the same night; and after being scantily fed for two days, they were conducted to the head Rajah, with whom nearly two thousand people had assembled to behold them. After silently observing them for some time, each of them was furnished with a musket. On being asked if they understood the use of this instrument, they answered in the affirmative, which, it will appear in the sequel, was an avowal that tended to their injury.

After the curiosity of the people had been satisfied, our prisoners were more at their ease; but being placed in a large house open on all sides, and surrounded by marshy rice-fields, they were soon afflicted with a fever and ague, a disease very general in such situations, and of which Mr. Woodard and his companions were peculiarly susceptible, from being kept without clothes. The following anecdote will afford an additional proof to the many on record, of the superior feelings of the female sex to the sufferings of the unfortunate:

On the fourth or fifth day after my falling sick, says Mr. W. there came a woman to see me, who, after looking at me for some time without speaking, went to the bazar or market, which was but at a small distance, and bought some tobacco and some bananas, which she presented to me, giving me at the same time a *double-key*, or piece of money of about two-pence halfpenny value. She kindly questioned me if I had no more clothes than those which she saw me wear: I told her, 'No.' She then asked if I would have some tea: I answered, 'Most willingly.' The good woman then took George Williams with her to her house, and gave him tea, and a pot to boil it in: she also sent me rice and a wrapper, which is their country dress; a pillow also, and two mats; desiring him at the same time to call again the next morning, and he should have more rice. This he accordingly did, and she proved a very good friend to us while we staid at Parlow. This lady was of royal blood, and had married a Malay merchant. Indeed I experienced here, and in general, more kindness and compassion from the women than from the men.

In the course of a few days, the head Rajah, Tommy Ganjoo, provided a house for me and my companions, and we were con-

ducted to it. Not being able to walk, I was carried, and accompanied by a great concourse of young females, who immediately on my arrival kindled a fire, and began to boil rice. My fever still continued very severe for about three days after my arrival at this house. On the morning of the fourth day, an old woman appeared with a handful of boughs of a peculiar tree, announcing that she was come to cure me, and that directly. In the course of a few minutes, I perceived four or five more accompanying her.—According to the custom of that description of people in curing the sick here, they spent the day in brushing me with the boughs of the tree which they had brought in the morning, and used some incantations which I put little confidence in. They came again at twelve o'clock mid-day, and returned in the evening, going over the same ceremony as in the morning; and on leaving me, about ten o'clock in the evening, they ordered a girl to go with me in the morning to bathe in the river, which was at some distance. Not being willing to accompany the girl, I took with me two of our people as soon as day-light appeared, bathed, and then returned. Soon after, the girl came to wait upon me to the water. She did not seem to be well pleased at my having gone before she came.

On Mr. Woodard and his companions being in a state of convalescence, the Rajah introduced to them the commandant of a Dutch fort called Priggia, situated on the east or opposite side of the island; he was a Frenchman, and had been thirty years in the Dutch service. After asking some questions as to his destination, he wished to compel them to go to Priggia, and enter into the Dutch service, which they peremptorily refused. The Frenchman then retired, highly offended, and without offering them the least assistance.

At Parlow Mr. Woodard and his companions were detained eight months, during which time nothing very remarkable occurred. This town contains about five hundred houses, and a large river discharges itself there, after running through the country for a considerable distance. It is situated in about $1^{\circ} 30'$ South Latitude. It is the capital of a fine country called Uncuila, and abounds with great plenty of cattle, horses, sheep, and goats. Round and near the town are rice-fields, which are occasionally overflowed with water from the river, by means of canals. The country abounds with plantains, bananas, sweet potatoes, jack-apples, which they eat like cabbage, and chillies or small bird-pepper, which grow wild, and which the natives make much use of. The inhabitants smoke opium, which they purchase of the Dutch.

On perceiving that the Rajah did not intend to send him away, Mr. Woodard wished to return to Travâlla, in order to escape

from thence to Dungally, the residence of the priest Tuan Had-jec; and to this the head Rajah did not make much objection. He, however, charged the captain of the proa in which he embarked, not to let him get sight of Dungally, but to pass it in the night; for it appeared that the Rajahs wished to prevent any intercourse between the Englishmen and the priest who had been making inquiries about them. It, however, fortunately happened, says Mr. Woodard, as we passed Dungally in the middle of the night, that we were becalmed. We had been out two days: the Malays got out their oars, and made me assist in rowing; but the current being against us, we did not double the promontory of Dungally before day-light. This was to me a most fortunate circumstance; for through it I got a full sight of the town, and carefully observed the situation of it. In the course of the day following, we arrived at our destined port of Travâlla, where the people did not seem pleased to receive me, as it was then a very scarce time for provisions. They fed me chiefly with green pom-pions, which soon reduced me to such a relaxed state, that I began to be apprehensive for my life. My ideas were, however, bent upon running away to Dungally, but I was so weakened by my disorder that I could scarcely walk.

I now determined, says our author, to try some other method: I went to a village at a small distance, begged some Indian corn, and then proceeded to the place where we had secreted our boat-hook, axe, and knives, and brought away my dollar, concealing it as cautiously as I could. When I reached home, I put it under my pillow, which I knew the inhabitants never would touch. Having now some Indian corn, and every day begging a few ears more, I laid them also under my pillow. I then took one of the Malays, who had been my best friend, to the spot where the boat-hook, axe, and knives were buried, and gave them to him. He thanked me very much, and asked me where the money was. I told him that I had none; but not being willing, however, to believe me, he scratched all round the place whence the tools had been taken, but ineffectually, and then returned to the town.

It may readily be conceived that the treatment experienced by our travellers, induced them to think incessantly about the means of their escape; and as the projects were planned and executed by Mr. Woodard, he was always upon the alert to effect his purpose. One night, although guarded by three men and two women, he escaped to the shore, armed with a bamboo spear, where, finding a canoe, he attempted to make for Dungally by water: but when a quarter of a mile from land, the bark became so leaky, that he was in imminent danger, as he could not swim; he therefore rowed back, and when in five feet water the canoe filled and sunk. He was then obliged to return to the town,

which he did without detection, and immediately proceeded for Dungally by land. Being in some degree acquainted with the route, which lay through woods and over mountains, he met with no interruption, except from the buffaloes, which he repulsed with stones and his spear. By day-light he was fortunate enough to reach the town of Dungally, which is surrounded by a wooden fence. On proceeding to the middle of the town, he was soon recognized by one of the men who had seen him at Travâlla, and who immediately conducted him to Tuan Hadjee.

The priest was in bed with his wife, a young woman not more than sixteen years of age: they both instantly rose to make him welcome, and regaled him with rice and fish. The good old man also bought him a piece of cloth, which he made for himself into a shirt, jacket, and trowsers.

As soon as the chief of Travâlla learned that Mr. Woodard had escaped to Dungally, he sent to demand him: but the priest and the Rajah of the latter town refused to deliver him up; they informed him, that it was their intention to send him to Batavia, or Macassar, and they wished him to send for his companions from Parlow. He accordingly wrote a letter, which was entrusted to the captain of a proa to be delivered to them with secrecy; and he so effectually succeeded in his mission, that in five days the men all arrived at Dungally.

The distance between Dungally and Parlow is about twelve miles, and it appeared that the men had escaped in the evening, during the celebration of a festival. The people of Dungally received them with great rejoicings, as they took much interest in their fate, on account of the protection afforded them by the priest.—They remained here a short time, and were well treated. Tuan Hadjee informed Mr. Woodard, that it was his intention to set off in about two months on his voyage, but that he must sail for a few days to procure provisions. He therefore left him in his house, with his wife and two servants, while the four sailors were placed in the *Longar* or town-house, where they were kept at the expence of the Rajah. Soon after the departure of the priest, provisions became scarce, and our travellers were conveyed up the country, where they could be supplied by some of the tribe who were occupied in cultivating rice and Indian corn.

We staid here, says Mr. Woodard, for the space of two months, during which time the Rajah of Parlow made war on the Rajah of Dungally, because he would not deliver us up. On this account we were immediately called into the town of Dungally, together with all the inhabitants; and as the crops ripened, they were gathered and conveyed into the town.

At this moment Tuan Hadjee returned home, and the Rajah insisted upon my taking a gun and fighting for him. As the war

was engaged in on our account, I readily complied with his request. He gave me a musket, and stationed me in a small tower, or watch-house, upon the fence of the town, where there was a large swivel gun, which I was to use in case of an attack.

An engagement one day took place between the two tribes; there were about two hundred men on each side. The people from Parlow killed eight of the men of Dungally, and wounded a number of others. They immediately cut off the heads of those who were killed. The men of Parlow then retreated to their own town, with their dead and wounded. Their loss was reported to be considerable. This says, Mr. W. was the only battle which took place while I was amongst them.

Provisions now again grew scarce, and Tuan Hadjee being engaged in another aquatic excursion, Mr. Woodard wished to bear him company; the Rajah, however, denied him leave, and insisted that he should stay at Dungally to keep guard. This he refused with some boldness; and ordering his people together, they took their guns, and, carrying them to the house of the Rajah, told him they wanted to go to Macassar, and that they would stand guard no longer. No opposition was made to them on account of this resolution, but they were obliged to beg their food from the inhabitants; and though, by having learnt the language well, they were tolerably expert mendicants, they met with little success, and were consequently not far above a state of starvation.

They now came to the resolution of stealing a canoe, employed themselves in the woods in making paddles, and in two days were ready for their expedition; when, as they were about to enter a canoe which they had found on the beach, they were suddenly surrounded by about twenty armed men, who took them prisoners and carried them before the Rajah. They made a direct avowal of their intentions, and no measures of severity resulted from it. In short, by an acquaintance with the dastardly character of the people who detained them, they had become impudent and fearless of danger.

They next made an attempt to follow Tuan Hadjee, who was going by sea to a place called Sawyat, though both he and the Rajah refused them permission; they succeeded in passing the sentinels who guarded the gate, and seized a canoe on the beach, in which they put to sea. After some difficulties, and being obliged to conceal themselves for a whole day on an adjacent islet, they put off again at sun-set, when an accident occurred which had nearly terminated their adventures: on raising a sail made of matting, they upset their canoe and were all immersed; but at length they succeeded in getting on the bottom of the boat, and afterwards in setting her right, when they gained the shore they had just left, but lost all their provisions.

The next day they fell in with a proa; the crew of which, taking them at their word that they were bound with Tuan Hadjee to Sawyah, carried them to that place and delivered them to the priest, with whom they continued some time, during which several trivial incidents occurred which are here not worth repetition. They went with the priest to Dumpalis, another small town on the coast, where he left them, promising to call for them in twenty days; but the impatience of Mr. Woodard and his companions to escape, induced them to betray the confidence of the good old man, for which duplicity they were soon properly requited.

In a short time after the priest's departure, a proa arrived at Dumpalis, which was bound to Solo, one of the Phillippine islands, (about seven days' sail,) whither Mr. Woodard agreed with the captain to take him and his party, with the hope of being picked up by some English ships which touch there; but the Malay took them to Tomboo, and delivered them up to Tuan Hadjee, to whom he disclosed their intrigues. The coolness of the priest to Mr. Woodard, which was followed by neglect and contempt on the part of the natives, had a strong effect upon his feelings; for he observes that it almost broke his heart. His grief was not concealed; and the savages, by seeing him in tears, became affected in their turn, and reported his situation to Tuan Hadjee. This good man immediately forgot his animosity; and, on learning that the English were lamenting their state of captivity, could not refrain from bursting into tears.

A reconciliation now took place, and the old man redoubled his kindness towards them; but though he promised to take them away, it soon appeared that he had not a power equal to his inclinations. They therefore resolved to steal a canoe, in order to go to Macassar; and the men, being employed in beating rice from the husk, soon procured a quantity for their voyage. They had arranged a plan for stealing the Rajah's canoe; but he suspected their design, and caused it to be secured near his own house.

A pirate's proa, however, came up the river to Tomboo, on the day fixed for their departure, having a fine canoe attached to it. "I went immediately," says Mr. Woodard, "to borrow the canoe, to go fishing with. The people granted me the use of it, the distance not being great. I caught several fish; which I shared with them, and at the same time asked for the canoe to fish again at night. This, however, was refused, yet with the intimation, that I might use it in the day-time. It was, notwithstanding, our intention to steal it that night. The proa to which it belonged lay by the side of a steep bank, with the canoe astern. We all went to bed quietly, and lay until near twelve o'clock. It being a fine moon-light night, all the girls were sitting in the open air,

spinning or dancing. After they had retired to sleep, I came out of the house, and directed my course towards the proa; leaving orders in the house with our people, that if I succeeded in seizing it, they were to come round to the beach, which was not far off. This they did, and we all embarked without being discovered."

On putting to sea, they reached a small island in the bay, about three leagues distant: but finding no water on it, they made for an uninhabited point of land, where they procured some; and, after repairing their boat, directed their course southwards for Macassar, which lay about five degrees distant in that direction. They had been three days at sea, when another proa fell in with them; having on board five Malays, all of whom were known to our party. The foreigners ordered them on board; but Mr. Woodard, observing their small number, set them at defiance, and rowed to windward: the proa attempted to follow them, but could not succeed. They then landed at a place called Tannamâre, about twelve leagues to the southward of Travâlla, where some trivial events occurred. One of the Englishmen was seized by two Malays, who endeavoured to force him and the rest of the party back to Travâlla, when, to avoid coming to hostilities, they again put to sea. They were still without water; and in the night were overtaken by a violent squall, attended with thunder and lightning. Here, however, they escaped the danger which threatened them; and by rowing all night they passed the proa which had chased them on the preceding day. They had now proceeded a considerable distance to the southward.

After having been eight days from Tomboo, they approached a part of the Celebes which was very thickly inhabited, and where the land appeared to be cultivated: they also passed several towns, in the harbours of which were a number of proas. It was consequently not without the greatest precaution that they could succeed in procuring a little water at a retired spot. The next day they learned indirectly from one of the natives in a canoe, that they were only at the distance of two days' sail (in a proa) from Macassar; which was such welcome intelligence, as to infuse new vigour into their drooping spirits.

"We now," continues Mr. Woodard, "left this canoe, and directed our course along the coast. We had a fine wind, but were without sails. At evening, just as the sun was setting, we perceived a proa full of men set off from the shore. She rowed very fast, and soon came alongside us. Without hesitation they caught hold of our canoe; and four or five of them jumped into her, and nearly upset her. All my hopes thus again vanished, and we were once more taken prisoners by the Malays. They told us that we

must immediately go to the rajah, who had sent them after us. Finding ourselves overpowered by so great a number, we were obliged to submit, and reluctantly obeyed their order. They took us on shore, to the town of Pamboon; and the moment we landed they stripped us of every thing we wore, which indeed was but little. They then conducted us to the rajah's house, where all the principal men of the place had assembled. I was there asked whence I came, and to what place I was bound; to which my answers were the same as before. We were now become so familiar with dangers and captures, and were also so much nearer Macassar than we could possibly have expected after so many hazards, that we became more and more desperate and confident, from the persuasion that we should at last arrive at our destined port." It appears, that in order to induce Mr. Woodard to reside at Pamboon, the rajah offered to compliment him with his own wife, while the lady seconded the proposal by expressing her wish to have a white child; but Mr. W. rejecting her offer, she presented to him her sister, and twenty other young girls, from among whom he was desired to choose a partner: but as he did not think proper to comply with their request, he was only allowed to lie with his men upon the ground, and they were surrounded by a guard of twenty of the people.

The next day Mr. Woodard renewed his solicitations to the rajah of Pamboon, to send him and his party to Macassar; and observed that the governor, having sent for him, would, on his being detained, seize all such of the rajah's canoes as might put into his ports. This intimidation had its effect: and the rajah, after reflecting a few minutes, called the captain of a proa who was bound to that place, and delivered our party to his care; informing him, that if he could get any compensation for them he might take it, but if not he was to set them at liberty. While the proa was preparing for the voyage, Mr. Woodard was taken ill; having a violent sore on his shoulder, in consequence of a sun-burn, by travelling without a shirt. He was at length conveyed on board the proa; in which he was extended upon the deck without any kind of covering, exposed to the sultry days and cold nights which prevail in those climates, and the latter of which are attended with frequent showers of rain.

"We thus," says he, "left Pamboon; which is about ninety or a hundred miles from Macassar, and belongs to a tribe called Tremany. In the course of three days we arrived at a small island called San Bottam, within about nine leagues of Macassar; where I was left two days on board of the proa. They would not allow us to go on shore, but for what reason I do not know. I then called to me George Williams; requesting him to go on shore

(and, if they refused to let him, either to swim or to steal a canoe), and acquaint the rajah that I was on board the proa very sick, and wanted to come on shore. Williams soon returned to me, with the joyful tidings that the rajah would send for us immediately ; which he did in the course of half an hour, by letting his son come on board with a note to the captain of the proa, to deliver us up instantly. We were accordingly released, and conducted to the rajah ; to whom I related my story, and told him that we wanted to go direct to Macassar. The rajah, observing our miserable situation, ordered us some rice ; and directed a proa to be got ready that afternoon to convey me and my people to our destination.

“ We set off just before night, but did not reach Macassar till the following day. We landed on the 15th of June, 1795, after a voyage of about nineteen days from Tomboo, and after having been two years and five months in captivity ; the reckoning which I had kept during all that time being wrong only by one day.”

Mr. Woodard speaks in the highest terms of the attention of Mr. W. P. Jacobson, a Dutchman, the governor of Macassar ; who, among other kindnesses on his arrival, presented him with *a glass of gin*. He was afterwards, as well as his whole party, provided with clothes at the governor's expence ; and on the 1st of July, 1795, was sent off in a proa for Batavia, which island he reached on the 11th. The companions of his misfortune were immediately engaged by an American captain. Mr. Woodard himself soon afterwards sailed in an American ship for Calcutta : where he met with Captain Hubbard, whom he had lost while in the boat at sea ; and by whose kind offices he obtained the command of the *America*, the ship which brought him to the Isle of Wight. Thus concludes the first part of this narrative. The succeeding part, which is by far more generally interesting, consists of a description of the island of Celebes, and of the manners and customs of its inhabitants.

From the different excursions made by Mr. Woodard along the coast, he ascertained that the island differs very much in its form from all the accounts received of it.

On its north-east side is an immensely large bay, where there are two Dutch settlements. One of these, called by the Malays Guarantala, is a sea-port town situated on the north side of this bay, and near it is a gold mine. The other, called Priggia, lies at the bottom of the bay, on the south side of it, and a little way up the country. Its distance from Parlow, across the island, is about three days journey, or seventy miles.

On the south side of the island is another large deep bay ; but

which, from shoals and rocks, is not navigable except for small proas. The western shore of this bay is inhabited by a rich and populous tribe called the Tabogees, and by the Dutch Buccaneers or Buggeses.

The land between these two bays forms a peninsula, and is inhabited by a tribe called the Borea; but of them Mr. Woodard knows very little.

The western coast is inhabited by many tribes; and contains several towns, together with a number of fine harbours. The Dutch have ports in various parts; particularly the settlements of Macassar, Goua, Gaurantala, and Priggia: and about five years before Mr. Woodward was there, they had attempted to take the town of Tolâtola, near which there is a gold mine.

The principal bays are those of Sawyah, Cape Dundo on the north-west side, and Dumpalis to the southward of Sawyah. At the last, a considerable trade is carried on. The natives fight with poisoned arrows; which they shoot out of blow-guns, about five feet long, made of ebony: and they are very expert in the use of these weapons, with which they kill at the distance of twenty yards. The poison is very subtle; and causes great pain to the wounded person, who very seldom recovers.

Tomboo is a fine open bay, the southernmost point of which is a long promontory or point of land running a considerable way out to sea, and stands just under the Line. This point is not inhabited. The bay is exposed to the westerly winds; which prevail during four months of the year, from the middle of November to the middle of March. In this bay are eight or nine small islands, the two largest of which Mr. Woodard visited. The distance between these islands is a quarter of a mile, with a channel between them ten fathom deep. The largest of the islands is about five miles in circumference; and has a bold steep shore, where a ship can lie alongside and heave down. It abounds in large trees of mangoes, mahogany, bully, bamboos, and in reeds. The harbour between the islands is sheltered from all winds, and has plenty of fish. Here they caught keymers; a large shell fish, about the bigness of a peck or half a bushel, which is good eating, and much valued by the Malays. The natives catch them either by diving for them, and introducing a piece of bamboo into the shell when open, to prevent its shutting; they take a second dive, cut out the fish with a knife, and bring it up in their mouths. There is also a gold mine about two days journey from this town, which belongs to the rajah of Dungally. Mr. Woodard asserts that its produce is very fine; and that he once saw a piece brought from thence, which weighed nine pennyweights. This town produces rice, Indian

corn, tobacco, and cocoa-nuts ; which the people barter with the Dutch for cloths, powder, flints, muskets, iron-wire, and cotton. When provisions are plentiful, they sell them indiscriminately, and are thereby often reduced to great want.

Parlow is remarkable only for being a fine harbour, where the land and sea breezes prevail all the year round. The principal native artificers of the island take up their residence here for the purpose of traffic.

The town of Dungally is on the south point of land which forms one side of the bay of Parlow. It is strongly defended by a fort on a hill ; in which there are about fifteen swivel guns, thirty blunderbusses, and two hundred small arms. The inhabitants of Dungally are descendants from the Tremany tribe, and command great part of the land and northern territory belonging to the Uncuillas. The people are warlike and enterprising. The town is the residence of the head rajah, and is a place of considerable trade. Here is good anchorage, the town bearing south-west. There is a great plenty of fish. Numbers of alligators infest this place, and indeed the whole coast : the Malays call them carpooners.

“ While at Dungally,” says Mr. Woodard, “ I often observed some of the northern stars particularly the Pointers, over a large mountain situated in the northern headland, which forms the south part of the bay of Tomboo. This mountain, I conceive, may be forty or fifty miles due north of Dungally.

The other principal places are Pamboon, and the territory of the Malogos. Pamboon is the chief town of the Tremany tribe, and is about a hundred miles from Macassar. It is not fortified ; but has an open road, with a bad harbour. The Tremanies are a very ancient, numerous, and independant tribe. They keep a great many proas ; and raise Indian corn, but no rice. They cultivate cotton ; and manufacture great quantities of cloth, which they barter for rice and gold-dust. They trade in their proas to Macassar, Batavia, &c. The Tremany tribe have many muskets in their possession, which they purchased from the Dutch.

The territory of the Maloyos tribe is situated in the south-west part of the island. They are subjected to the Dutch, to whom they pay tribute. The country abounds in sheep, cattle, horses, and goats ; and produces much rice. This tribe employ great number of fishing proas ; which they keep among the islands and shoals to catch *trepins*, a kind of fish which lie at the bottom of the shoals. They are as big round as a man's arm, and some as large as a man's leg ; of a gristly nature, and of a black colour. The natives catch them with little spears. When carried on shore, and cut open, they take out the inside and entrails, put the fish

into a boiler, and boil them till the outside skin comes off. They are then taken out, and placed upon a stage, when a fire is made under them: here they remain till they are smoked, and become hard and dry. When they are fit for market, they are sold to the Chinese.

Macassar is a Dutch settlement, under a Governor and several subordinate officers; and remarkable from no foreign vessels being permitted to touch there, except a Chinese junk, which arrives annually.

The following passages will convey a good idea of the climate, produce, and mode of cultivation, of this island.

Being situated so much under the line, the climate of Celebes is warm, but in general healthy. From the low swampy situation of the rice-grounds however, the inhabitants are sometimes affected with agues. They have eight months of fine weather: the rainy and least healthy season is from the middle of November to the middle of March, and is attended by strong gales from the westward, here called monsoons. During these the current sets to the southward in the middle of the straits, but along shore there is a regular tide. The products of the country are Indian corn, rice, sago, jacks, cocoa-nuts, pumpions, black pepper, callivances or beans, melons, plantains, &c. These are in a tolerable state of cultivation.—The Malays have divisions of fields by fences; and a distinction of property, which is well preserved; but that which belongs to the rajah or priest is always looked upon as sacred. Many of the rice-grounds are made on sloping-lands; in which the natives form little canals at about twenty yards distance from each other, in order to water the ground. These divisions are levelled by carrying the higher part of the land to the lower, so as to form steps. This is performed by women and children, by means of small baskets. The land is overflowed six inches deep for about fourteen or sixteen days, when it becomes very moist. About twenty bullocks, used to the employment, are then turned in, and are driven round the rice-fields, to make the land poachy. The Malays term this process *pruning*. This being done, they let in the water; which overflows the land again, and renders it fit for planting. The rice is then taken from its first bed, and transplanted into these rice-fields by the Malay women, who stick the plants into the mud eight inches asunder. The grounds are constantly watered till the rice is half-grown; when the shade of the rice keeping the land moist, it is no more overflowed. When ripe, the rice is cut by hand, one *spear* at a time; it is then put up into bunches that will produce about a quart. When dry, it is put into stacks and covered with mats. In this state it remains for about four-

teen days: it is then carried to the house provided for it, and cleaned as wanted.

Their implements of husbandry consist of a hoe, a knife, and an axe. The ground is dug by two sticks as large as crows; except rice-grounds, which are prepared as already described. The Indian corn is kept in the ear till wanted, to prevent the weevil from getting to it. The people tie two ears together, and string them in bunches; which they hang upon a rack supported by two crutches, and cover them with a mat to guard them from the rain. Rice also remains in the bunch; and is not cleaned till wanted. It will keep in this state for two years. Rice is the common food; and is eaten either plain, or with jacks, greens, fish, or curry.

The cultivation of sago is, it appears, confined to Sawyah and Tolâtola. It is taken from a large tree of about two feet diameter, which bears no fruit, and whose leaves resemble those of the cocoa-nut tree. The sago tree has a hard thin rind; and the inside, from which the sago is made, is a soft pith. When the tree is felled, the trunk is divided into lengths of about ten feet: they crack the end of these by driving in two wedges on each side through the bend, and split the log all along. The pith is pounded with an instrument like a mallet: it is then washed in the river; and the sago, being separated from the bran, is carried home in small kegs made of the leaves of the same tree. It is there dressed or baked, without water, in small pots, which are first made hot. The sago is put in dry; and soon becoming moist, forms itself into a cake, in which state it will keep several days. If not wanted for use, it is laid in a brook where the water runs over it, and will there keep for six or eight months. The timber of this tree is used in building houses, and the leaves for the covering of roofs.

Jacks grow on a large tree resembling an oak, which bears nine months in the year. The fruit is about the size of a half-gallon bottle. It has a pith; but the remainder bears the appearance of a cabbage, intermixed with seeds, which taste like the potatoe. The natives both roast and boil it, and find it good and nutritive. The fruits of the island are mangoes, limes, oranges, lemons, pines, plantains, bananas, mangosteens, wild plums, &c. The timber-trees are large, and in plenty. Black ebony, bullett, and cocoa-nut trees abound; mangoe trees and rattans, are also in great plenty. Their ground provisions and vegetables are yams, sweet potatoes, and callivaues (a kind of bean).

The sugar-cane is larger here, in Mr. Woodard's opinion, than any in the West-India islands; almost all of which he had visited.

The Malays cut the cane into joints, peel the outside skin, and pound the joints in large mortars, by which means they become soft. The cane is then pressed, and the liquor boiled till it comes to a certain thickness. It is then taken off, cooled, and put into *cudgaree* pots; in which it continues till wanted to make sweetmeats, for they use it in nothing else. Their sweetmeats do not keep long. They have bees in plenty, which hive in trees: around which they make fires till the bees are destroyed, and then cut down the trees for the wax and honey.

The island of Celebes is well stocked with quadrupeds; there are abundance of horses, oxen, buffaloes, deer, sheep, and hogs. The horses are of a small black breed, but very active; and those used by the natives are ridden so violently, that their backs are always sore. The Malays, however, have a high value for them, and make them their principal presents to great people.

They eat cows, but they never milk either them or their goats. They do not flay their cattle, but cut off the hide with the meat. They also feed upon buffaloes, which are wild, and hunted.—The hogs are abundant; because, being Mahomedans, they never eat them. Sheep are plentiful; and are covered with hair instead of wool, like those at the Cape. When the Malays wish to slaughter a sheep, they first carry it to a priest. The animal is there held by two men; and the priest, taking his knife, lays it to the throat of the animal: he then calls on Mahomet to bless it; and makes two cuts across the throat, to the bone. The animal is then laid on a large bunch of cocoa-nut or other dried leaves, and covered with the same: a fire is applied, and the hair is burnt off. The carcase is now carried to the water to be washed; after which it is opened, and the inside is taken out. The bowels, the skin, and the liver, are esteemed the best parts; but the liver is preferred. The sheep is then carried to the owner's house, who sends a portion of it to the priest, either before or after it is cooked; if after, it is usually accompanied with rice.

They never eat wild fowls or ducks; though they have plenty of both, as well as of pigeons. They likewise have a bird of the size of a turkey, and whose eggs are considered by them as a luxury. The head resembles that of a Muscovy duck; except in the bill, which is like that of the turkey. These birds fly with great strength and noise.—The wild-fowl are caught by means of a swinging noose or trap, made fast to the end of a small bough, which is trailed near the ground, with some Indian corn to entice them. One of the sticks drops, on the bird's getting through this noose; and on his treading on a little trap, the bough flies up with the fowl hanging by its leg. This is exactly the method employed by the Russians to catch pheasants, as described in Pallas's last Travels.

The coast and rivers abound with shell and other fish. Bar-racoutas are in great plenty ; as also are mullets, groupers, sprats, dog-fish, eels, and sharks : of the last the natives eat only the tail. There are likewise plenty of *turtle* : though the natives do not eat them, but catch them for the sake of their shell ; which they can take off without injury to the animal, and let it escape. Of the shell the natives make rings, and *bangles* (or bracelets for the wrists or ancles). On this subject Mr. Woodard says, “ I here became expert in taking off the shell ; and one day begged of some Malays a turtle which they had caught and stripped, but it was refused to me. I then applied to the rajah : he did not seem to be quite pleased with the request, but gave it me. We ate part, and salted and dried the remainder, which we found to be very good.—The natives are expert divers, and good fishermen. Their fishing-tackle is made of cotton ; which is fine, hard, and strong, and is stiffened by a gum, to keep out the water. Their hooks are made of brass wire, and are barbed : they are of different sizes, and are baited with shrimps. They also make nets, from the skin of the leaf of a tree ; and have weirs, which they place across the rivers, and catch the fish in wicker-baskets.”

In his description of the natives, together with that of their dress, mode of living, &c. Mr. Woodard is so concise, though distinct, as to render abbreviation unnecessary.—We shall therefore give a few passages nearly in his own words.

“ The men and women of the island of Celebes are not tall nor handsome in their persons, but short and thick set. They have a flattish face, but not thick lips. Their colour is of a yellowish copper, or reddish yellow : their manners are not graceful ; and they are revengeful and jealous. The men are very ingenious with edged tools : they are warriors ; and attend to the field, and the building of houses, canoes, and proas, in which they are very expert. The women are engaged in cooking, pounding of rice and corn, going to the gardens, and attending to all domestic concerns. The children are kept under no fear or order, and are punished from the whim or caprice of their parents : I have often seen a mother, when displeased, throw stones and billets of wood at her children. The men are capable of carrying great burdens on their backs, enduring great fatigues, and of fasting a long time ; and will with ease travel forty or fifty miles a day. They are long-lived, and are temperate. Intoxication is not frequent among them ; though they are occasionally exhilarated by drinking toddy, which they collect from the cocoa-nut tree in the following manner : The branches on which the nuts grow, when young, are taken and tied together, and the nut is not suffered to grow upon them : the sprouts are cut off at about one foot from the end ; and under these they fix

a bamboo, into which the toddy runs : the bamboo is emptied night and morning, and the branches are cut away about one-eighth of an inch at a time; which creating a fresh wound, the liquor runs again, and is again caught in like manner.

“ The dress of the men is simple, the climate not requiring much clothing. It consists of short breeches, half-way down the thighs, and drawn tight to keep out insects; and those who can afford it, wear a country cloth as a wrapper: some even go to the expence of a white cloak, which they put on occasionally when dressed. The women wear a wrapper, with a short gown made of red silk gauze, if to be had; if not, they are ornamented with *bangles*, made of large brass wire, round their ancles and wrists. The young women of fashion or consequence wear their left thumb-nail to a great length; and put over it a case, except when they are full dressed. Some of the rajahs and priests wear wooden shoes, to keep their feet from the wet: these are made with a wooden pin, with a head stuck in the upper sole of the shoe; and which is kept on the foot by keeping the pin of it betwixt the great and the next toe, and by some management of the toes themselves.

“ Their mode of living and cookery is simple: it consists of rice, cocoa-nuts, sago, and Indian corn; the latter they often boil into *ommani*. They eat but two meals a day; one about noon, the other just after sunset. They commonly dress their food in Dutch copper kettles; or in their own country pots, made of clay, but which will not long endure the fire. It is customary to cover their dishes, when at meals, with a lid made of the *nissa* leaf, which much resembles that of the sago-tree: these leaves are dyed in ornamental colours, and are often inlaid; they look very neat, and last a long time. It is a custom to eat with their right hand, and wash with the left—as their modes of life are simple, their disorders are few. They do not understand much of physic: they pretend to cure a great deal by enchantment. The betel-nut is their principal medicine. If any part of the body be in pain, the patient sends for the rajah, who, on his arrival, feels the place, and, taking a piece of the betel-nut, and pronouncing some words to himself, blows it on the place affected; which is esteemed a perfect cure. But if the complaint be a fever, they often bring a drum, which is beaten by two men, one at each end. If that does not succeed, they sometimes use a brass kettle instead, which they continue beating until the recovery or death of the patient: in the latter case, the kettle and drum are immediately thrown out of the house; the drummer and the physician are turned out also.”

These details are certainly curious. Mr. Woodard, it seems, profited by their ignorance in medical and anatomical knowledge;

and commenced a system of quackery which might have procured him the highest personal advantage, had he possessed a sufficient resolution to carry it to a proper extent. He adopted venesection, which was before unknown to the Malays, and proved very successful: but having been called to perform the operation on a young priest, he declined it altogether, as the death of his patient would have occasioned *him* also the forfeiture of his life.

An opinion prevails among the Malays, that if a man eat while he is sick, he will recover; but if he loses his appetite, they are convinced that nothing can save him. Mr. Woodard, however, endeavoured to refute this opinion, but in vain, though he saw several men who had been wounded in the battle of Dungally eat very heartily of rice, and die almost before it was digested.

One remarkable custom among them is, that the women always bathe in the sea or in rivers on the second day after their delivery.

With respect to their form of government, it is extremely arbitrary. There is a principal rajah on the island, whose power is acknowledged by the others. When he dies, his eldest son assumes the sovereign power. The princes of the rank of rajah wear what is called a segoun, which is a sort of tunic or wrapper, and a pair of short trowsers. They bind a handkerchief round their heads, but the priests wear a turban.

It appears that wars are not unfrequent with these people. When one rajah is going to war with another, he consults with the priest to know if he shall be successful. The priest, upon turning to a little book, which he keeps for the purpose, gives him positive information on that point. If this is in the affirmative, the rajah proceeds; if not, he desists.

“When a rajah goes to war, he applies to the priest for a bill of safety, which is given him. Some bind it on the arm, and some on the forehead, in the belief that while they carry it about them they shall not be killed. The men are courageous, cunning, and enterprising: they despise cowards. Prisoners taken in war are made slaves, and sold: they are valued at from twenty to thirty dollars each. Their arms consist chiefly of a cress, which is a long iron dagger with a short handle; the tips of which are sometimes presented by rajahs as great compliments to men who have been courageous. These tips are made from the end of the horns of cattle; and, whenever bestowed in reward of valour, are much valued. Their spears, the growth of the betel-tree, are about eight feet long, and are shod with iron. They never suffer their spears to go out of their hands, but strike their objects with great accuracy. They also use what is called a *caliavo*, which is a shield made of wood.”

The punishment for trivial offences is, to sell the offender as a slave, and part of the purchase-money is paid to the rajah; but if the sale of an individual be not a sufficient compensation for his offence, his wife and children are sold. The price of a young man in general is about 6*l.* 15*s.* sterling; and the whole expence of maintaining and clothing a slave does not exceed 3*l.* *per annum.*

The religion of this island is Islamism; and the natives keep their Sabbath on our Friday. The male sex are subjected to the process of circumcision. Polygamy is general; and a man is allowed to take as many wives as he can maintain, but is obliged to build a house for each of them: the first, however, as is the case in most other countries, inherits his estate, and ranks above the rest.

When a man has an inclination to take a wife, he is obliged to apply to the head rajah; who summons his chiefs, and examines the parents of both parties to know if they are agreeable.

Mr. Woodard gives the following particulars of a wedding, at which he was a spectator:—

“ During the time of the war between the inhabitants of Dungally and Parlow, a piratical proa arrived at Dungally from Magindano, or Mindaneo: she was owned by a rajah, named Tomba, who was an elderly man, and who was then on board with his son, a young man about twenty years of age. The son of rajah Tomba saw the daughter of Tooa, rajah of Dungally, who had resigned the government to his son Arvo, now become the reigning rajah of Dungally. The young man fell in love with this rajah's daughter, who was a fine girl about nineteen years of age, and applied to Tuan Hadjee for his assistance. The priest was employed in the negotiation for several days: when it was agreed that the young man, or his father rajah Tomba, should give three brass swivel guns, and twenty pieces of white cloth, which was reckoned a great dowry. The parties were all taken to the *longar*, or court-house, and examined, before consent was obtained to give the young woman in marriage. On the day appointed for the marriage, all the warriors of the place were armed; and, about one o'clock in the afternoon, the young man, with the rajah his father and all the men belonging to the proa, came on shore armed, as if for battle. Tuan Hadjee and the rajah Arvo of Dungally met them as they landed, and conducted them to a small shed which had been raised for the occasion. Tuan Hadjee there dressed the young man in a long pair of silk trowsers; and put on him five silk gowns of different colours, a small silk cap, and over that a Turban. To complete this dress (without which he was not properly equipped), he put a wrapper

over all. Being now accoutred, he was placed on the outside of the shed. The rajah of Dungally was stationed next to him; Tuan Hadjee next to the rajah of Dungally; and next to Tuan Hadjee, the most respectable men of the proa.

“About twenty of the best of the proa’s crew were picked out as a guard to walk before the bridegroom: they were all armed, according to their custom, with spears and shields. The procession was made from the beach to the town, which was not at a great distance. At the same time about thirty men, armed with spears and shields, ran out of the town to oppose them, or to present a sham fight, which they performed exceedingly well; gradually retreating towards the town, while the party of the rajah and his son kept advancing till they arrived at the gate of the town. A *palempore*, or a piece of chintz, was extended across the gateway, as if to prevent their entrance, till the rajah’s son had made some present to the men of Dungally. He therefore was obliged to give them some betel-nut, and some serrie, which they chew with the betel; on which they withdrew the palempore. He then advanced about two rods further, when the palempore was again put across; and at the same time his people, and those of the rajah of Dungally, appeared to shew the greatest anger, by darting their spears over each others’ heads, till the young rajah made a second present. The Dungally people then again withdrew the palempore; when the son advanced a little further, and so continued till he reached the house where the bride was. He then went up the steps to go into the house: but there was again a palempore held across the door, which obliged him to make another stop. Here they detained him for some time, requiring a larger present. He took out of his pocket a handful of serrie and betel-nut, holding it out at a distance; and all anxiously reaching for it, they neglected the palempore, and let one end drop; when he stepped in without giving the present. This caused great laughter, and the spectators gave a general shout.

“The son was then conducted into the large room, where the bride was waiting for him, and immediately seated himself by her side. The house was directly crowded by all the head men of the place. Tuan Hadjee, who had followed the procession, now entered; and placed himself at the end of the room opposite to the bridegroom, to perform the marriage ceremony. He first married the bridegroom to the bride; telling him that he must provide a house and servants for her, and treat her well. He then married her to him; by charging her to forsake all other men for his sake, to be attentive to him, and to acknowledge him as her superior. This being ended, they made a *salam*, or gave thanks. Tuan Hadjee then began to sing a certain tune;

which was musical, lively, and pleasing, and used only on occasions of this nature. In its close he was accompanied by all the guests."

This being finished, supper was brought in. The bride and bridegroom ate out of the same dish, for the first time; and the rest of the company as they could, three or four together.

After supper the bride and bridegroom were conveyed to their apartment, which was richly hung with palempores. One or two bamboos of water were brought to them; and they were left for that night, and for seven days, during which it appears they are never seen in public. Water was carried to them night and morning, to wash; and victuals daily, in profusion.

With respect to the funeral ceremonies, it appears that when a chief or rajah dies, the body is conveyed immediately to the *longar*, or great house of public business: and on its way the people sing and throw stones before it, carrying at the same time all their instruments of war; and every person possessed of a palempore (which is a covering of a bed, like our counterpanes) hangs it round the longar, so as to cover it completely. They also make fans of white cloth, at the dead man's expence. Four girls sit on each side of the corpse, fanning it, for the space of two days and one night; and two lamps are kept burning near it. When the corpse is moved from the longar, it is accompanied by all the warriors of the place; who, carrying their spears, guns, and all their war-instruments, and going before the corpse, make a sham fight, brandishing their spears in the air to keep off the evil spirit.

The coffin is covered with white cloth; with a frame made of bamboo, the size of a tent: and when it arrives at the grave, which is generally four feet deep, it is immediately placed in it.—The priests all say prayers, which ceremony lasts about half an hour; the tone of their voices growing lower, and the shaking of their heads faster (and all at the same time and in the same direction), until they make a stop. They then leave the grave; and the four or five men who dug it, fill it up, and keep watch there for that night, having a fire close to the spot. In the morning a house is erected contiguous to this place, in which the widow of the deceased resides one moon: they also enclose a space round the grave, and erect a shed over it. The widow is accompanied by all the young women of her own kindred, and those of the deceased. Some of them stay with her all the time.—Mr. Woodard adds, that it is also a general rule, after their chief has been dead one month, and the widow is about to leave the house near the grave, to *assessor* a woman or girl; that is, to kill her in a most barbarous manner. Two young chiefs begin the business by plunging their spears into the victim; and their example is immediately followed by a number of other chiefs, who,

accompanying their vehemence with the war shout, cover the body with wounds. They at length cut off her head in honour of the rajah, and present it to his successor. The victim meets her fate with firmness, it being deemed an honour to die on such an occasion.

Throughout the whole island, the greatest festival of the natives is that of the harvest, of which the following are the particulars.—The people assemble in the middle of each town, bringing a large tree full of branches; which, after stripping off the leaves, they fix in the ground. They then procure limbs from the cocoa-nut or sago trees; and, slitting them, tie one end of a limb on one bough, and the other end on another, so that the leaves of the cocoa-nut may hang down. In this manner they ornament the whole tree. They then boil rice; which they put into small leaves of the cocoa-nut tree, and tie one of these baskets to every branch. In the afternoon, every person in the town provides a dish of rice, fish, or fowl, for the feast. About sun-set the Malays begin to assemble and dance round the tree.

We have now furnished our readers with a complete and connected abstract of the volume before us: and we trust that this specimen alone will fully shew the value of the analytical part of our work; for although we have often allowed the author to speak for himself, we have inserted in the small compass of thirty-two pages, every passage worthy of preservation, contained in a book of nearly three hundred. It should however be stated, that the third part of this narrative consists entirely of cases of shipwreck and distress; extracted, as we have observed in page 2, from old newspapers, and which, were it not for the credit we attach to the laudable motive of the editor, we should censure in strong terms, as one of the subterfuges often resorted to for the purpose of increasing the size and enhancing the price of a volume. But as the collection has been made with a view to benefit sea-faring men, it would surely be advisable to print the part in question separately, and sell it at a price which would render it generally attainable. With respect to the literary execution of Mr. Woodard's portion of the narrative, it would be unfair to subject it to the rigid observations of criticism; but, considering the circumstances under which it was produced, the composition is as good as can reasonably be expected.

END OF WOODARD'S NARRATIVE.



